



found a net increase of 1,320. Interesting revivals have been enjoyed in about twenty towns and parishes, viz., in Windsor, Springfield, Woodstock, Montpelier, Putney, Westminster, Dorset, Whitehall, Chester, Orwell, Norwich, Weatherhead, Perkinsville, Royalton, Randolph, Brookfield, Cornwall, Ripton and Bellows Falls. Partial revivals have also been experienced in Shartor, Tiverton, Bethel, Rochester, Brattleboro, Thetford, Post Mills, West Fairlee, Newbury, Strafford, Barre, Waitsfield, Wolcott, Middlesex, Enosburgh, Williston, Hinesburgh and Colchester. In each of these parishes there have been from ten to forty cases of hopeful conversion.

Four new churches have been organized during the year, viz., two in Bennington, one in Montpelier, and one in Perkinsville, all which are reported in a flourishing state. Several commodious and handsome houses for public worship have been erected, and a few others have been extensively and thoroughly repaired. And we believe that in every case in which our congregations have engaged in building or improving places of worship, they have gained new strength, multiplied the attendants on divine worship, and strengthened the bonds of union among themselves.

In some of our associations we are pleased to find an increased attendance upon public worship.—The cause of temperance is heralded and carried forward by all our churches. Almost all our communicants have given in their names to the principle of total abstinence.

#### VERMONT DOMESTIC MISS. SOCIETY.

MEETING, TUESDAY, SEPT. 10TH.

On Thursday in the forenoon, the Vermont Domestic Missionary Society held its seventeenth annual meeting, Rev. E. W. Hyde in the chair. The Corresponding Secretary, showing for the year past, receipts \$10,393 87—expenditures \$4,907 04, leaving a balance in the treasury of \$5,486 04. This large balance, however, arises from the avails of the Burr Legacy, recently received. Aside from that, the expenditures have very considerably exceeded the receipts.

The Corresponding Secretary presented the annual report of the Directors. Its acceptance was moved by Rev. J. K. Converse with remarks, and passed. From the report it appeared that the Rev. A. Rankin, who was appointed general agent last year, was disabled by ill health after seven months' services, and retired from the field. It is understood that Rev. Ira Ingram, of Brandon (having made the necessary arrangement with his people) is appointed general agent of the Society, to spend his whole time in visiting the weaker churches, soliciting funds and exercising a general oversight; and that he has already entered on his duties.

Rev. President Wheeler moved the following resolution:

*Resolved*, That the churches in Vermont be requested to aim distinctly at furnishing from their own young men, such a ministry as they think ought to be in Vermont.

The resolution was supported by the mover in some very pertinent remarks, on the wants of Vermont, the failure of all previous plans and efforts to meet those wants, the necessity of raising up ministers from among us, and of making greater efforts for our own state, in view of the influence of New England mind, and especially of Vermont mind, by reason of emigration, on other parts of the country. The remarks were followed by more very pertinent observations of Rev. James Robertson, now of Derby, formerly of Aberdeenshire, in the North of Scotland. Mr. Robertson drew an interesting comparison between the United States and Great Britain, and between Vermont and Scotland, especially Aberdeenshire. He thought likely they wanted just such ministers here as they did in Aberdeenshire, "who could walk, as he used to do, to miles, to preach, and could preach for six and twenty pence a sermon, or a sum of 40 shillings Scots a year, and as could stand firm." He doubted his good brethren here would spoil the young men at his college for being ministers in Vermont, and that they would go to South."

Rev. Theron Baldwin of Illinois, agent of the American Home Missionary Society, moved the following resolution:

*Resolved*, That a more vigorous prosecution of the Home Missionary enterprise in Vermont be demanded by the best good of the State and the welfare of the whole country.

Mr. Baldwin made a very interesting address in support of the resolution. For the zeal and good will Mr. Baldwin evinced at the meeting, and for the active, disinterested services he has, during a short session past, rendered the Society, his efforts to aid its funds, he has merited the cordial thanks of the Society.

#### REVIVALS.

In Patchogue, L. I.—The Rev. S. P. Gammage, pastor of the Congregational Church at Patchogue, L. I., in a letter to the editors of the New York Observer, dated the 9th instant, says: "If the conversion of one sinner produces 'joy in the presence of the angels of God,' how much joy may be increased by the conversion of a hundred! None can estimate the importance of such a work of grace, a hundred precious souls 'plucked as brands from the everlasting burning,' made the subjects of grace through time, and the monuments of grace through eternity! With grateful and humble emotions, we acknowledge before the Lord has done for the glory of his 'great name,' and the prosperity of Zion, in this part of his moral vineyard. We have been favored with some gracious 'refreshings from his presence.' Copious effusions of divine influence have been communicated, and the imagery of prophetic scripture has been beautifully illustrated. The Spirit shall be poured out from on high, and the wilderness and the solitary place shall be glad for the young men, and the desert shall rejoice and blossom as a rose." "And I will make them, and the place round my hill, a blessing, and there shall be showers of blessing."

The glorious fruit of these heavenly showers, about a hundred souls (including the members of my own and the Methodist congregation,) have been hopefully converted. About sixty of my own congregation give satisfactory evidence of a saving change of heart. They have been tested, and promise to be faithful and humble followers of the Lord Jesus Christ.

What renders this work of grace more interesting is, that the subjects of it are principally young men from 15 to 22 years of age. Young men are the hope of the church and of the world. To them we look with raised expectations, to defend the cause of Christ, and promote the interests of religion in the world when the fathers are no more. The Great Head of the church is removing many of his devoted and faithful servants from the field of conflict, to the throne and crown of glory. Carey and Morrison, with Marlyn and Brainard, &c. are gone; and may the dear youth catch the mantle of the ascending Elijahs, and become still more eminent for their elevated standard of piety, and successful labors in winning souls to Christ.

This work of grace was gradual in its progress, and commenced last November and continued about five months. A spirit of grace and supplication has pervaded our church and congregation, and the salvation of souls was the object of supreme concern. A pious member of the church was deeply concerned for the salvation of her husband. He had manifested some concern for his soul, but that concern was evidently declining, and the good woman became anxious, and entreated him with tears to come to Christ, lest he should grieve away the Spirit, and finally lose his soul. She prayed for him, and wept over him, and while in the exercise of fervent prayer for the

savation of his soul, she suddenly breathed out her spirit with her prayer, into the hands of her Redeemer. Falling between the chairs at which she and her husband were kneeling, her soul took its flight to the eternal world. Her prayers were heard, her husband was converted, and the event was doubly blessed in aiding the revival.

There has been an accession of forty to the church, including a few who have had their soul renewed. It is worthy of notice, that about twenty who are the subjects of this revival, have been under the influence of Sabbath school instruction, a circumstance calculated to stimulate and encourage the friends and teachers of similar institutions to go forth with renewed courage and diligence in their noble enterprise, sowing the seed of life "beside still waters," for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Yours in Christian bonds,  
J. P. GAMMAGE.

#### BOSTON RECORDER.

Friday, Sept. 25, 1835.

#### DESIGNATION OF MISSIONARIES.

We had the pleasure of attending the missionary meeting in Rev. Dr. Sharp's Meeting-house in Charles street, on Sabbath evening last, Sept. 20th. That large house was crowded with a respectable and deeply interested audience. The following persons composed the missionary company. Rev. Lovell Ingalls of Worcester, N. Y. and Mrs. Maria Dawes Ingalls of Cummington, Ms. Rev. James S. Haskell of Bennington, Vt. and Mrs. Jane Mason Hawell, of Cheshire, Ms. and Miss Eleanor Macomber, of Lake Pleasant, N. Y. destined to the Burnham mission. Rev. Robert Davenport, Williamsburg, Va. and Mrs. Frances G. Davenport, of Richmond, Va. destined to the mission in Siam. Rev. Jehu Lewis Shuck, of Alexandria, D. C. and Mrs. Henrietta Hall Shuck, of Lancaster Co. Va. Rev. Alanson Reed, of Chesterfield, Ms. and Mrs. Jane G. Everett Reed, of Granville, N. Y. destined to a mission in China, but now to proceed to Siam. Rev. Samuel S. of Leeks, of Co. U. C. and Mrs. Rowena Clark Day, of Homer, N. Y. and Rev. E. L. Abbott, of Cazenovia, N. Y. destined to a mission among the Telengas of the Madras Presidency. There were also present the Rev. Amos Sutton, of Kent Co., England, and Mrs. Elizabeth W. Sutton, of Brighton, Mass. of the English General Baptist Missions, Orissa, India, and the Rev. Eli Noyes, Jefferson, Me. and Mrs. Clementina Pierce Noyes, of Portsmouth, N. H. Rev. Jeremiah Phillips, Plainfield, N. Y. and Mrs. Mary Spaulding Phillips, of Smithfield, R. I. The last four compose the first mission of the Free Will Baptists of this country to the heathen. They proceed to India in company with Mr. Sutton. Rev. Howard Malcom, a member of the Baptist Board, sails with the company, to visit the various missions. The services of the evening were commenced with the reading of the Scriptures, by Rev. Henry Jackson, of Charlestown. A hymn was sung, and prayer offered by Rev. Baron Stow of this city. Rev. Dr. Bolles, Secretary of the Board, read the Instructions to the Missionaries. He alluded to the circumstances that the mission was to be accompanied by the Rev. Messrs. Sutton and Malcom, and that it is the largest missionary company ever sent at one time by the Baptist Board. He then proceeded to point out the nature of their great errand—the preaching of the pure and unchangeable Gospel of Jesus Christ. Some of the more prominent temptations to which they would be exposed, were described, and the absolute need of an unwavering dependence on Christ was affectionately enforced. The right hand of Christian and missionary fellowship was then offered, in an impressive address by the Rev. Prof. Chase, of Newton. The hymn beginning,

Ye messengers of Christ,  
His Sovereign voice obey;  
Arise, and follow where he leads,  
And peace attend your way!

was sung. The missionaries and all their interests were then commended to God in prayer by Rev. Dr. Sharp. Mr. Malcom made a short address to the congregation, urging upon them the importance of the same consecration to Christ, which was required of missionaries, and the duty of making the utmost possible of life. Now is the swing time for eternity. The harvest will be in heaven. He alluded to himself as only the errand boy of the churches. He was followed by Mr. Sutton in a very fervent farewell. He said the long wished for evening had come—the eve of embarkation again to his beloved missionary work. He dwelt for a few moments on the trials to which himself and his brethren would be exposed, but notwithstanding, none of these things ought to move them. His most happy experience as a Christian had been in India. Her sultry plains were a blessed place in which to ripen fast for heaven. The whole address of Mr. S. came from a full heart, and greatly interested the audience. The meeting was closed with singing, and prayer by the Rev. Mr. Lovell, of Cambridgeport. We congratulate our Baptist brethren on this new proof of their zeal for the evangelization of the world. May the God of missions prosper them abundantly.

The missionaries sailed on Tuesday, Sept. 23d, 11 o'clock, A. M. in the ship Louvre, Capt. Brown, for Calcutta. A fine breeze rapidly bore them from the sight of the thousands who filled the wharf and the surrounding shipping. Just before the vessel sailed, the hymn was sung,

Go, preach my Gospel, saith the Lord,  
Bid the whole earth, my grace receive,  
and prayer was offered by the Rev. Mr. Jackson of Charlestown.

#### LORD WILLIAM BENTINCK.

We learn from our Calcutta papers, that the departure of this gentleman for England was deeply regretted by all classes of persons. He has been for a number of years governor general, and has deservedly acquired great popularity. The Friend of India of March 19th, 1835, gives copies of an address of the Missionaries in Calcutta to his lordship together with his answer. The address is signed by 28 missionaries. Lord Bentinck, in his answer, says,

"Even your praise must not mislead me from

the deep consciousness and confession of my own unworthiness, or make me forget that only in

humble dependence upon the Giver of all mer-

cies, I can hope by earnest prayer to obtain forgiveness for the unprofitable use I have made of the talents committed to my care." "The fundamental principle," he proceeds to say, "of British rule—the compact to which the government stands solemnly pledged, is strict neutrality in regard to religion. The same maxim of strict neutrality is peculiarly applicable to the question, now so much agitated, of general education. I venture to give it as my firm opinion, that in all the schools and colleges under the support of government, this principle cannot be too strongly enforced. It is held by many that the improvement of the human mind in India, if unaccompanied by instruction in a purer faith, is calculated to destroy that which exists, without substituting anything in its place. One of our best and most useful prelates, the late bishop Turner, thought otherwise. He had the opinion that the more the mind is enlightened, the better able it will be to appreciate religious and every other truth. The extension of Episcopacy was not without objection, as involving the great principle of neutrality. Known as this great dignitary is to derive his office from the crown, and bearing always the rank and character of one of the highest officers of the State, it is difficult for the public to see him in his other capacity as head and patron of the church missionaries, without having the suspicion that the government must have some connection with, and interest in their proceedings. Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is, Rely exclusively on the humble, pious, and learned missionary. I would give it as an example the school, founded by the estimable Mr. Duff, that has been attended with such unparalleled success."

3. The people of the North are sound on this subject. The great body of them feel, as they have always felt, rationally opposed to slavery. New England beats with the same heart with which she always has. The tenor of the public meetings lately held and of the resolutions passed at them, as a general thing, demonstrate it.

This opposition to slavery is not the effect of abolition-movements. It has existed since Massachusetts led the way in the abrogation of slavery. It is an intelligent and Christian opposition, having due regard to the rights of the South, willing to persuade and convince, knowing that the only way to get rid of the evil is to show the slaveholders, in a Christian spirit, that it is an evil, and determined to follow, and let them lead and prescribe measures. Our southern friends may have the fullest confidence in the integrity and kind-heartedness of the vast majority of the northern people. They will not require of us to give up our opposition to slavery. They are willing that we should discuss it, [see the letter of a slaveholder on our last page] and labor, in conjunction with them, in all suitable ways, for its extinction. We believe, after all, that the North and South will not become permanently alienated. There is too much fellow-feeling and Christianity in both portions of the country.

4. The various Colonization Societies, notwithstanding all the din which has been made, and all the obloquy which has been heaped upon them, never stood firmer in the affections of the people of the whole country than they now do.

#### FOURTH OF OCTOBER.

The fourth of October, 1835, just three hundred years from the present time, was signalized, by the publication for the first time, of the whole Bible in the English language. The day, we learn, will be devoted, in every part of the English world to the subject of the divine authority and inspiration of the Bible, or to some kindred topic. This year is also the anniversary of the Reformation. The Bible was probably printed at Zurich, in Switzerland, by Christopher Froehsler. It was dedicated to Henry VIII, in the following manner. "Unto the most victorious Prince, and our most gracious sovereign, Kyng Henry the eyght, kyng of Englands and of Fraunce, Lorde of Irelandne, etc. defendor of the fyfth, and under God the chefe and supreme heade of the churche of Englannde. The ryght and justadministracion of the lawes that God gave unto Moses and Josun; and the testynesse of thyntyness that God gave to Davyd; the plenteous abundance of wisedome that God gave unto Solomon; the lucky and prosperous age with the multiplicacion of sonds which God gave unto Abraham and Sara his wyfe, be geven unto you, most gracious Prince, with your dearest just wyfe, and most vertuous wyfynesse, Queenne Jane." Amen, your gracie humble subiecte, and dayly oratour, Myles Coverdale."

\* As Henry was not married to Jane Seymour till May 26th, 1536, more than half a year from the date of finishing this Bible, it is probable that a new title page was inserted after the murder of Anne Boleyn.

#### UNGUINANISM.

Is it not astonishing, that in this age of reformations, the Christian world has continued to sleep over this important subject—the excessive paring of nails? Once a week is certainly sufficient, for all reasonable purposes. Why, then, should we suffer that immense waste of time and talent, caused by doing it twice a week? Suppose that the operation is performed in one minute,—which is certainly a moderate estimate. The world is supposed to contain 800,000,000 inhabitants. By paring the nails twice a week, therefore, instead of once, 800,000,000 minutes are lost to the human race every week. The minutes are equal to 15,333,93 hours, or 555,555 days, or 1520 years, every week, or 79,040 years of human life annually. Or rather, allowing men to labor only 12 hours a day, instead of 24, it is equal to the entire labor of 158,080 men. Allowing their time to be worth \$100 dollars a year each, the annual pecuniary loss amounts to \$15,808,000. This sum would endow 105 colleges annually, with funds of \$150,000 each. It would give a salary of \$500 each to 31,616 ministers. It would build 5269 meetinghouses annually, at \$3000 each.

But the pecuniary loss is not the most affecting consideration. Only think of the entire working hours of 158,080 men, squandered in the unnecessary paring of finger nails! So much useful human activity blotted from existence! So much opportunity for mental and moral improvement, annihilated! So many human beings, so far as useful existence is concerned, murdered in every generation! Or rather, every individual of the human race, robbed of his share of 158,080 years of life! O! the apathy of mankind, in view of this universal murderer! And we have all, by our silent acquiescence, if in no other way, consented to it, and thus made ourselves partners of the guilt. What meetings have we held—what agents have we sent forth—what presses have we established—what notes of remonstrance have we in any way sent forth, against this devourer of human life? The pulpit is dumb, the press is muzzled, and universal silence proclaims our condemnation, as a pro-too-much-nail-cutting people. Where, O where is the Luther, whose iron trumpet-note shall break this sleep of ages? Where is the Howard, whose "circumnavigations of charity"—and so on, as long as you please.

If any one questions the fact, that men par their nails twice a week, instead of once, as they ought, he may be put down by the following plain answers. 1. It is notorious that they do. 2. He who denies it is wholly uninformed on this subject. 3. He is altogether behind the spirit of the age. 4. He is an enemy to the poor. 5. He pares his own

nails too much. 6. All the other arguments which are fashionable on such occasions.

MORAL. 1. All the actions of human life are important,—vastly more so than we commonly suppose. Cypher for yourself. Make all due allowances, for the number of children in the world, &c. Confine your calculations to this country. Examine this unguinian question in any way you please, but do it thoroughly. You will find, without a jest, that so insignificant an affair as the paring of nails has an importance, which you never imagined. Learn, hence, that it is a serious thing to live.

2. By fastening the attention upon the most trivial affair in human life, examining it in all its bearings, and running it out into all its probable consequences, forgetting, meanwhile, the claims of other objects, we may become zealous for that to which we attend, may be led to neglect subjects of infinitely greater importance, and to denounce all who do not join with us in our error. The faithful pastor, for instance, who perceives the pre-eminent importance of direct efforts for the salvation of souls, and acts accordingly, will be sure to be denounced by such reforming zealots.

Conclusion. *Apologetic.*—No truly valuable efforts for *Reformation* are in any danger from articles like this. Take *temperance*, for example. Look at almshouses, hospitals, and prisons; at the bed, stained with the blood of a wife, shed by a drunken husband, or the fireside, spattered with the brains of a child, dashed out by a drunken father; look at any drunkard, anywhere, or of any of his works, and you will see that the cause of temperance is sustained by arguments, the force of which cannot be even approached by such a bagatelle as this. And so we give to Christ for his inheritance, uttermost parts of the earth for his pasture.

We add the following from the *Religious Telegraph*, of Sept. 18th.

*SECRETARIES OF THE AMERICAN BOARD.*

The Christian Intelligencer, the paper of the Reformed Dutch Church, thus closes its account of the late meeting of the Board.

3. Thus the people of the North are sound on this subject. The great body of them feel, as they have always felt, rationally opposed to slavery. New England beats with the same heart with which she always has. The tenor of the public meetings lately held and of the resolutions passed at them, as a general thing, demonstrate it.

4. The people of the South are sound on this subject. The great body of them feel, as they have always felt, rationally opposed to slavery. New England beats with the same heart with which she always has. The tenor of the public meetings lately held and of the resolutions passed at them, as a general thing, demonstrate it.

5. The people of the West are sound on this subject. The great body of them feel, as they have always felt, rationally opposed to slavery. New England beats with the same heart with which she always has. The tenor of the public meetings lately held and of the resolutions passed at them, as a general thing, demonstrate it.

6. All the other arguments which are fashionable on such occasions.

MORAL. 1. All the actions of human life are important,—vastly more so than we commonly suppose. Cypher for yourself. Make all due allowances, for the number of children in the world, &c. Confine your calculations to this country. Examine this unguinian question in any way you please, but do it thoroughly. You will find, without a jest, that so insignificant an affair as the paring of nails has an



## POETRY.

The following lines from the last number of the Portland Magazine, are from the pen of GRENVILLE MELLON.

## WHAT IS IT TO BE GREAT?

What is it to be great? How vain to ask,  
With the eye fixed on earth, while busy man  
Sweeps the broad surface, mid its ocean noise!  
Come hither, under the deep night, and stand  
Upon that tower, when the wide city sleeps,  
And a vast stillness broods upon the air.  
Then look above, where the bright band of stars  
Treads to its noble music, and the moon  
Rides on its silent wheel the unfathomed sky—  
Look at the mighty sea—and hear the voice,  
The same it uttered when the world was made,  
And the great waters from the hand of God  
Were pour'd into its depths.

These are the works

That tell you what is Greatness—and oppress  
The spirit, as it reads through the lines  
That fade not, written on the wave and sky,  
In characters of light ineffable!

And who is GREAT?—Alas—the teeming earth  
Has seen but one!—The lowly Bethlehem  
Shadow'd his infant bane—the manger, there,  
Pillow'd his infant head. Yet who, like Him  
Has come from palaces, and wak'd the land,  
With such a crown upon his golden hair?  
Is greatness from the glory of our skies?  
Or the emblem'd page of heraldry—  
His Father was the God of all the earth;  
His generation from Eternity!  
Is it from Life—or life's great deeds, that stir  
The heart to admiration—prayers—and tears?  
Was a Life devoted to the world—  
A Life that battled with eternal Death.  
Is it from Glory? His was that of good—  
Not manhood by the clarion and the trump,  
But the silent, secret power of the truth.  
Is it from Elements? His wondrous lips  
Stirr'd the great elements—and mount and sea  
Trembled before his words—and wind and storm  
Sank at that magic utterance—"Be still!"  
He spoke—and thrones before his startling voice,  
And kings who fill'd them, in their robes and crowns,  
Shook like an aspen in the coming storm.  
Is it from Power? His sceptre was o'er all,  
And the wide world bow'd to his lifted hand.  
Is it from lofty Love—that love for Man,  
That dares the tempest of a maddened earth—  
The malediction of the human heart?  
For which it bows it to the sepulchre?  
His was the great piety of God!  
Alone He trod the wine-press, and alone  
Red Golgotha He bow'd and blest  
Great drops of agony cleanse'd the world!  
The world, that knew no Greatness but the Soul's;  
No Great ones but the Good; and when ye ask  
Who have the noblest front of royalty,  
And who the noblest crown?—tell you He,  
Whose brow was first unvild in Bethlehem,  
And vild'd at last, in thorns, on Calvary!

## MISCELLANY.

FROM OUR ENGLISH CORRESPONDENT.  
Municipal Corporation Bill—Probable Fate in the House of Lords. Political consequences if the bill becomes a law. Effect on the Dissenters—On the question of Church and State.

ENGLAND, July 20th, 1835.

Your readers are aware that a Bill has been introduced by Lord John Russell into the House of Commons for sweeping away the Augean impurities of our rotten Corporations. When it was first introduced, there seemed to be on the part of the Tories a readiness to admit the principle of interference, and the desirability of placing the management of corporate affairs upon a more extended basis. It soon however became evident that there was a wish to mutilate the Bill and deprive it of its most valuable properties. Sir Robert Peel was the leader, and he and some active friends of the Tory party. The House divided on some important points, but ministers in every case had a majority. These majorities increased as the various clauses of the Bill passed through the Committee. When it came to the last struggle—the third reading—the Tories of a more intolerant grade than their ordinary leader, began to oppose the principle of the Bill altogether as an improper interference with vested rights. It was not only too late, but even many of the Tories were ashamed of the folly of such an attempt. The consequence was, that the House did not divide at all on the principle, and it was carried amidst the cheers of the House of Commons.

The Bill has been carried to Peers, and read prof orna the first time. There are many speculations as to the reception it will meet with when it really comes before them for discussion. Some suppose they will reject it at once. This is very unlikely. Others are of opinion that the object of the party is to mutilate the Bill, and delay so long that when returned to the other House, there will not be time to discuss the subject anew, and so this session will pass away without a Corporation Bill. A third class believe that it will be passed without any material alteration, because the Peers do not wish to commit themselves on a subject that more nearly concerns the other House than their own, as they will soon have to consider another question which more closely affects them; namely, the Irish Church Bill.

We shall see. We are not accustomed to give the Upper House much credit for wisdom, either religious, moral or political. It does seem, however, to be good policy not to irritate the people unnecessarily. The question may be said to be decided by the nation, and no section of the government can, without great risk, resist a nation's will.

It is quite expected that one of the immediate consequences will be to put a liberal character to those corporations, which are at this moment the strongholds of oligarchical exclusion; and that this circumstance will very soon affect the election of members to Parliament. In this way, the reforming party in the House of Commons will be strengthened by an accession of numbers, and the other party considerably weakened. This will give a more popular character to our government, and I should hope to promote the well-being of the people. War, extravagance, jobs, pensions, &c., &c., are less likely to be patronized under an administration of this kind; and consequently there will remain less reason to complain. The Lords will also be compelled by moral force to adopt an act according to the spirit of the times; so that these measures will be less objectionable than they have been for some years past. If indeed they, under the influence of their own selfish interests and mistaken opinions, run counter to the unequivocal wishes of a mighty nation, it is impossible to say what will be the results. But I trust, for the sake of Old England, for the prosperity of this land of our Fathers, they will act as the real friends of their country, and of themselves.

What are these likely to be, some may be ready to inquire. It may be supposed by those in your country who have at all interested themselves in our affairs, that when the Test and Corporation Acts were repealed, Dissenters would be at once emancipated and admitted, according their numbers and influence, into the various Corporations of England. This, however, was not the case.

The civil difficulty was indeed removed—they became eligible to become members of the Corporations if elected, which they could not be formerly unless they took the Lord's Supper in the English Church. But in all the Tory Boroughs (and there may be said to include four-fifths of them) all the members of the Corporation being self-elected, or being so by the Old members, and at the same time, nearly all High Church and Tory members, took special care not to elect a Dissenter, who in those days of Tory rule and arrogance, according to the Quarterly Review, was only half an Englishman, the consequence has been, that in most

cases the Dissenters have not gained admission into these Corporations. There are towns such as Liverpool, Hull, &c., in which not one Dissenter has any thing to do with the management of these local affairs.

It is evident, then, that a Bill which throws open Corporations to all denominations, and where the qualification is not sectarian, but according to the will of the householders paying rates, who can elect whom they please, that it must give the Dissenters an influence in the towns next in importance to the Reform Bill itself. In many towns they form a majority of voters, and in others a respectable minority. The influence will also extend to the election of members of Parliament, for the Corporation Bill properly declares, that as the present freemen die off, that class of voters will cease to exist. This will make the votes of householders more efficient—for formerly a bribed and counted body of freemen, swamped the respectable votes of the town. In this way we shall have more advocates in Parliament, and be able to send men of enlightened minds, who understand, and can plead the cause of civil and religious liberty.

My decided conviction is, that the Bill will materially help forward the solution of this important and difficult subject. I speak from ignorance. Borough Reform (which means the same thing as Corporation Reform) took place in Scotland a few years ago. The result has been that many Dissenters are now in office in the corporate towns, and are the decided opponents of giving their money to a favored or exclusive sect for ecclesiastical purposes. They also manage the patronage of vacant churches, and in such cases they allow the people to choose their own ministers. The question has therefore made more progress in Scotland than in England. When a similar corporate change has taken place in the country, we may fairly expect the same results, though perhaps not so early, or of the same appearance. The voluntary principle will become better known; the idea of Corporation in voting away the people's money to support one sect will no longer be permitted. In such cases, Episcopalian masters will be bound in honor to support their own clergy, instead of merely taking it by force for other denominations. When they find that it is possible to sustain the ministry of the Gospel without a tax imposed on others as well as themselves, they will be less afraid of the separation between Church and State. They will then less on the arm of human law, and more on the power of religion. They will be more willing to give honor to the principle of love to Christ, and admit that it can effect at least, as much as an act of Parliament.

I have before stated my opinion to the desirableness of enlightening the public mind on this great question, as preparatory to an agitation of it in the great senate of the nation. It is a question that affects all classes, and should not, therefore, be pressed prematurely, on any class of the community. Let us go on removing the obstacles by degrees. Let the principle for which we contend, be indeed broadly and distinctly stated; but let us carry the judgment, the common sense of the people with us. Let all denominations feel that this is no sectarian question, but one which affects all ranks, and even affects the world's best interests.—When this is done, there will then be only the form of applying for a legislative enactment to separate Episcopacy from state dominion and state support. The thing will have been done in the public intellect and conscience, and Parliament will only have to how to record the fact.

I was residing at the North when the Walker Pamphlet was published. I procured a copy and read it. It was universally denounced as incendiary, and it was said by men in influence that the North never ought to be allowed to become a retreat for men who might safely play off their incendiary publications, to the endangering of the lives and interests of the southern brethren. Yet that very pamphlet is not more incendiary than some of the publications of the Society. The spirit and principles of that pamphlet have been faithfully remembered and imitated!

Look at the manner in which they attempt to produce an influence upon the South. They disseminate though the Post Office, their "firebrands, arrows and death," and when they are unexpectedly detected, and stopped in their course, they say in their official card—(N. Y. Obs. Aug. 15) "that in employing the Post Office for this purpose, they are but exercising one of the most sacred rights which the Constitution has solemnly guaranteed to every citizen."

The Constitution serves them an admirable turn in this their emergency. But let it be, that it happens to favor people who live south of the Mississippi,—we do not object to their use of the Post Office. We object to their abuse of it. Their master which they send us through the Post Office is a heretic, and the Constitution is against them here, as well as the common sense and good feeling of the country. In that same card, "they address not the slave but his master."—They—*ah—fathers the understanding and conscience of their fellow citizens who hold slaves!*" We have two admissions here, for which we should be grateful—the one that *masters have understanding and conscience!* The other, that masters are really considered *fellows citizens* by abolitionists! Now if our abolition fellow citizens will treat us as *fellow citizens*, I have no doubt, but that they will alter a great deal that is very wrong with them, and that very soon.

As to the assertion respecting the "suppressed newspapers, &c."—It is deemed proper to say, that no publications have been sent into the slave states, within the knowledge of the committee (at New York) except to respectable free citizens, and that nothing will be found in them contrary to the Constitution and Laws of the United States, or inconsistent with the character of good citizens, or designed to excite insurrection among the southern slaves;" we can only reply, we think differently. The southern people will undertake to judge for themselves what is and what is not calculated to excite insurrections, and what is and is not contrary to the Constitution and Laws of the United States on this subject. Not only is the Post Office used, but boxes of dry goods and furniture, &c. have been stuffed with their publications. Now the southern people like to look their fellow citizens in the face; they like things conducted in a more open and manly way than this. Can any thing prove more clearly the influence of their principles and measures, and their own opinion of that influence, than that fact, that not one of their principal men dare set his foot on southern ground? And why not? Because they are Anti-Slavery men? Not at all. Anti-Slavery men visit annually. Many reside in the South, and they move about as other people do. The reason is, abolitionists have rendered themselves odious by their principles and measures, to that very people whose best good they profess to be seeking, and whom, if true to this profession, they should not offend but conciliate in every possible manner. I trust the movements of abolitionists will throw no obstacle in the way of many in the South who are endeavoring to discharge duty to the colored population, especially in the way of giving them *religious instruction*. Experience of the operation of their spirit, and principles and measures, ought to teach abolitionists wisdom for time to come.

Very respectfully and truly yours.

IS IT EXPEDIENT

To publish, week after week, and day after day, copious extracts from the very papers which have been condemned as insurrectionary and fanatical? Of what use is the arresting and destruction of the pamphlets and papers which proceed directly from the mint of abolitionism, if their essence is contained in our papers which are circulated without hindrance or suspicion? True the antislaves and the poison are given together, but not the poison in some instances gives effect where the antislaves is powerless.

*[Charleston Obs.]*

THE PRESENT SUBJECT OF EXCITEMENT.

The spirit and measures of the Anti-Slavery Society are distinctly understood at the South. Their spirit is overbearing, denunciatory, abusive, exclusive and unchristian. And with such a spirit, they essay to bring about a reformation in the eyes of the whole country, they treat with disrespect, and bring into disrepute, in their meetings on our national anniversaries. In legal prosecutions growing out of the escape of slaves from slave to free states, they speak a language, and advocate measures, promotive of re-

bellion against the supremacy of the laws.

The first mobs in New York—the first in the United States, originated from the principles and measures of abolitionists, and they have kindled a flame, the extent of whose burning no man can see. They carry forward an unpreserved, and malignant war with the Colonization Society. Wherever they operate, they split communities into religious and political parties. The North is distracted with them. They scruple not to speak evil of the honored men and institutions of the land. What men of correct feeling can witness the late proceedings in Andover, leveled against that sacred institution, the glory of New England and the blessing of the world—and against those beloved and revered men who preside over it, without indignation? Their publications, with some trifling exceptions, whatever they may say to the contrary, we at the South know to be inflammatory and incendiary, and were they freely circulated among the colored population, the whole country would be of our opinion. If no notice had been taken of the incendiary nature of their publications, they would have gone forward, circulating them freely and joyfully throughout the southern country, without ever propounding the question to our consciences, "what will the influence of these publications be on the colored population?" Is there any danger likely to result from them?" They manifest ignorance of the subject of slavery and of the tendency of their own writings, when they say that they will not produce insurrections. Nor will they be likely to gain credit when they say in reply to the "Journal of Commerce" (N. Y. Evang. Aug. 1) "So far are abolitionists from fomenting or devising slave insurrections, that their most zealous efforts are turned to the promotion of the spiritual welfare of the colored population, are not made by the indireet and infarated zeal of those abroad, who, under color of Christian philanthropy, have done all they could break up the existing order of society, even though aware that should their schemes prove successful, the consequences would be terrible, and bloody without a parallel. The following extract of a letter which we have just received from a ministering brother at Litchfield, Arkansas, may be adduced as evidence to show that the subject has been, and still is awakening the attention of the churches. We have our duty to perform; and no Christian can object to the pure gospel's being preached to his slaves.

"Litchfield, A. Aug. 4, 1835.

Dear Brother—I am much pleased to see that the Christian community are turning their attention and directing their energies to the colored people among us. As information wanting on all moral subjects, I think it is the duty of all, who may be in possession of any facts, to communicate them. So far as the blacks are concerned, there is still an interesting state of things, and they are framed to guard us against any insurrectionary design. Let these laws be enforced against any and all who may insidiously attempt our injury, and very few will hazard the experiment of any direct interference with our institutions. Let the citizens know that the circulation of particular papers, by their instrumentality, would submit them to our penal statutes; and the effect would be to stop at the Post Office all such papers, and roll back the evil to its original source.

[ib.]

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